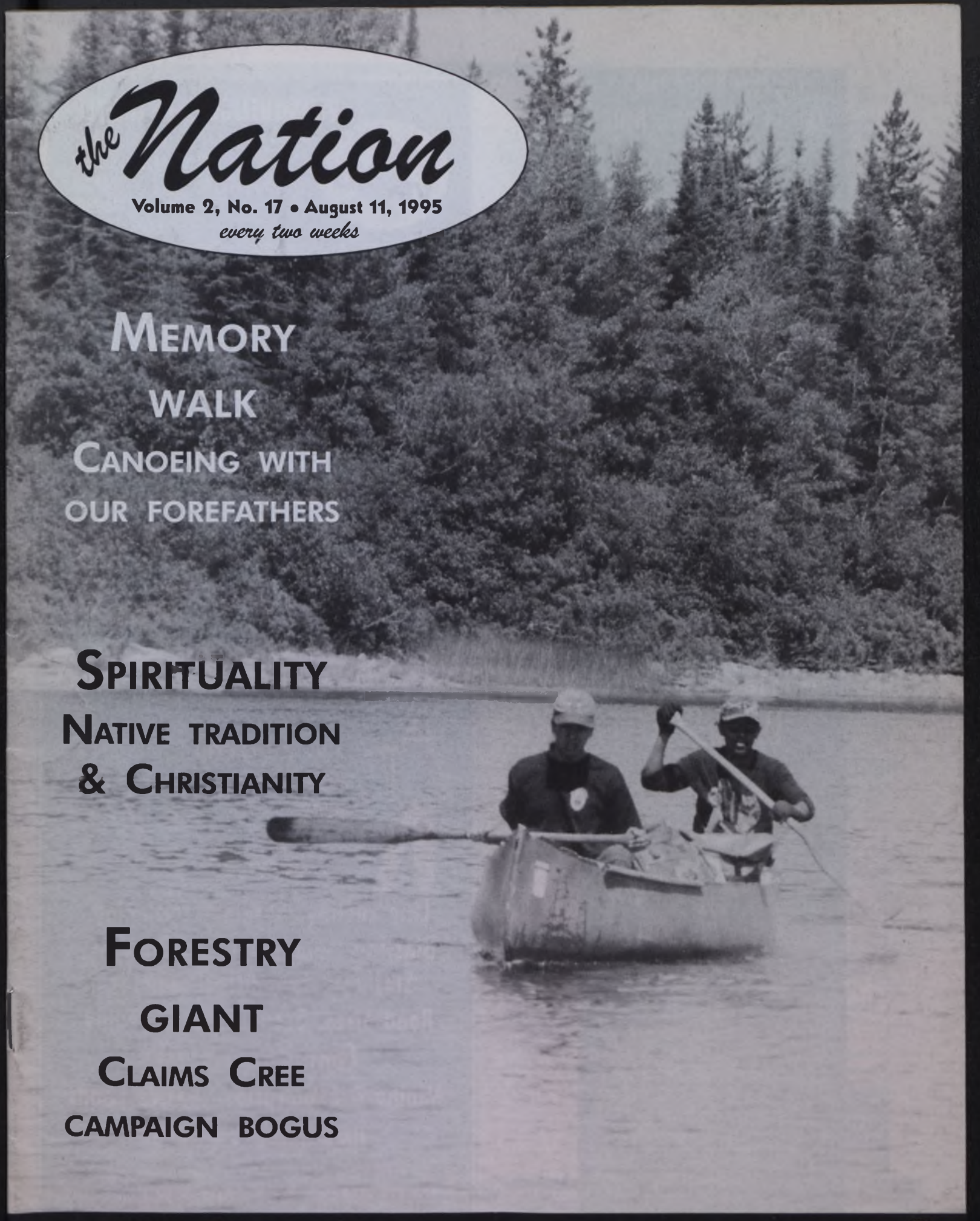
the Nation

Volume 2, No. 17 • August 11, 1995

every two weeks



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(Travel days the 14th and 18th)

LOCATION:
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at the cultural village (Innu Opemska Chewa)

THEME:
'In the name of our ancestors with respect for our elders honouring and strengthening each other as Aboriginal Youth'

PURPOSE:
Is to gather all aboriginal youth, elders and invited guests mostly from the province of Quebec to discuss common interests. Promote & foster good working relations amongst aboriginal youth.

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Akka

Dedicated to the memory of Bill Edmunds.

Before the snowhouse we stood,
you cradling me in your arms,
sharing with me memories of a different time
a time of hardship, of loss, and of struggles,
of warmth, laughter and brotherhood.
A bitter bone-chilling wind shrieked furiously around us.
I cried out with Fear,
yet you planted your feet,
clad warmly in sealskin boots,
firmly on the frozen ground.
Unconquerable, you would not yield.
Inuk—"a man, pre-eminent."
You comforted me with tales of your childhood in Labrador,
telling me about your family, and mine,
stories of our culture, a way of life unknown to me.
Lore and Legend.
I imagined a warm fire crackling in the snowhouse,
and a foreign scent wafting through the crisp, clean air.
I heard The People
speaking in a clipped, quick tongue...

I blinked my wide and questioning eyes
and you smiled gently down upon me,
bestowing a single kiss of brotherhood on my forehead.

Only today, years after your death,
do I freely and fully understand
my heritage, my people,
myself.

"Akka" means uncle in Inuktitut.

by Deantha Edmunds

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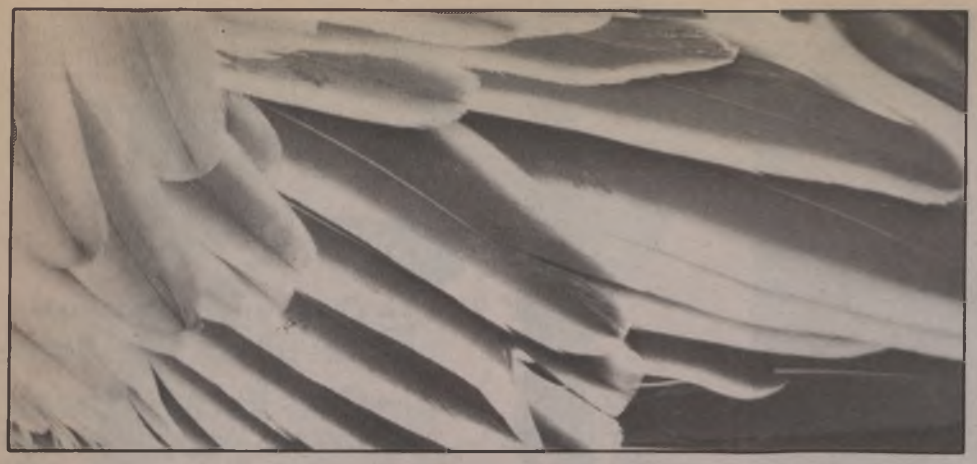
"We have a spiritual relationship with the animals. When people have the power to communicate with the spirits of animals then they understand the animals the way people understand one another. You and I talk to each other in words. If you told me of your sickness I would know that you are sick because you told me so. The behaviour of animals is known by some Crees in the same way."

—*Matthew Mukash, "Voices from the Odeyak"*

COVER PHOTO
Waswanipi youth on canoe trip following historic route.
Photographer: Sydney Ottereyes



JUST A THOUGHT

It has been a long time since I've visited the Land that spawned me. The Land I feel in my bones longs to be standing on familiar ground. It's at times like this that I know what others feel when they are down or up south. There are many advantages to being here. *The Nation* could not exist right now in the North, I know. The expenses and the time involved would kill us as surely as so many other businesses have found out. The costs of operating in the North are high.

What upsets me sometimes is that there are grants and tax breaks out there for businesses to operate in the Northern sections of Canada. But the big money isn't aimed at long-term, productive local businesses but rather goes to those that rape or abuse the Land and its inhabitants—human or otherwise.

Big government gives the breaks to the big boys—the Oil, Mining and Forestry operations. This is an attempt to provide employment to an area with one of the highest unemployment rates in the country. It's sort of the one-stop-shop attitude. Sort of like if we pump tons of money into one or two big projects we can forget about it since the problem is fixed.

That is the attitude that made Schefferville a ghost town... save for the Innu who never benefited. It is the same attitude that made the heydays of Hydra-Quebec quick-fix a memento of a glorious past for the Quebec province. The quick-fix-get-me-elected-for-one-more-term attitude of politicians. This could be seen as the real reason why Great Whale was so attractive.

But I feel what the North really needs is for those obscene amounts of money to be put into some smaller projects started by local residents instead of just importing workers and promoting the short-term big and bad projects. I think you'd still see a lot of importation with the smaller projects but they'd be the kind of people who stay, survive and build, not people with an "I'll be able to go home every six weeks" attitude.

Let me be clear so that you don't misinterpret me. I am not writing as some ploy to get money for myself or *The Nation*. It is rather that the methods of economic development planned for the North are done by Southern politicians with southern mentalities. They don't see the North as home or the potential for growth in economic, population or community in the same way that Northerners do. Nor do they look at it in the same way.

How could Southerners do that? They do not have the same scarcity of resources that Northerners do. Think of how many businesses, you as a Northerner, know your area needs. Everything from a place to get fabrics, computers and kids clothes to tourism with an angle. There are many of us with plans out there but the infrastructure and money needed to get things going to promote true Northern economic development just isn't there. It seems to a Northerner that the politicians believe that only their buddies in the South are the ones who have any ideas on how to start up businesses.

If this type of change in mentality doesn't happen maybe Northerners should borrow a page from the PQ handbook and separate from the rest of Southern Canada. Northern mentality is different from that of Southerners and we have a distinct culture in the eyes of Southern politicians, who hold the power and decide what is best for us over our desires. As Northerners, we look at the past and find that possibly we are being used for one quick fix to our determent. So I would suggest that in keeping with Canada's present political climate we make our own regional party. To hell with the BLOC and the Reformers; the Beaver Party is the new kid on the BLOC and Preston. The Beaver Party is building their own dam in the North. We want something that's real and lasting.
Hmm, now to get the word out, we are so backward....

by William Nicholls

the Nation

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CREE CAMPAIGN BOGUS, CLAIMS FOREST EXEC

The owner of one of the largest logging companies in James Bay says Cree complaints about clearcutting don't worry him and are probably just a ploy to get more money.

"Let them come," said Yves Barrette, owner of Barrette-Chapais Ltée, when told that Crees have launched a campaign to change forestry practices.

"If those guys do something maybe it's because we're doing something wrong. But for the last 20 years, no one said we were doing anything wrong," he said. "Maybe the Crees are doing that for something else, but that's not going to affect me."

Regional and local Cree officials have set up a Forestry Working Group that includes trappers and environment officers. They have met several times since last winter.

Last month, Crees accompanied Quebec's Deputy Minister of Natural Resources on a tour of logging sites in the Cree Territory. The tour also stopped at the Barrette sawmill in Chapais, where 400 people are employed; none are Cree.

Barrette suggested the Cree forestry campaign may simply be a tactic to get compensation money. "Sometimes they bring it up because they want something else—money," he said.

He claimed relations between his company and Crees are good but acknowledged that things can easily go sour. "It could be a serious problem at any time depending on how the Indians feel. We have a good relationship now," he said.

"I don't want to wake up a giant here."

Barrette's father started the company in Lebel-sur-Quévillon in 1965. In 1975, the company relocated to Chapais and the younger Barrette has owned it ever since.

Barrette expressed surprise at the timing of the Cree campaign because, he insisted, his company has cut back on its logging. He said new provincial rules have forced him to leave more trees standing. Asked if it has cut into profits, he replied, "Oh definitely... We're here to cut lumber."

But he said he can live with the new rules, even if he doesn't always agree with them. "It's the price to pay because we have to live together. We have to leave some trees up there for the moose."

He added, "But there's no moose."

A Natural Resources official who was asked to comment on the forestry campaign said the problem is a lack of communication between Crees and logging companies.

"There needs to be better communication to make sure the concerns of the trappers are made aware at the forestry office," said Jean-François Gravel, the official in charge of forestry policy in Native territories.

"We don't have an acceptable communication system. We have the concerns of the Grand Council, but I think we miss the real concerns of the trappers."

He said Quebec has no plans to reduce the amount of trees it permits loggers to cut in James Bay, although he acknowledged changes are needed in forestry practices. "It's not a question of volume of trees, but the discussion for the short-term is to have a better process of consultation and better distribution of operations."

According to a new rule introduced in March, loggers must leave at least 30 percent of every trapline with stands of trees at least 21 feet high. "Perhaps it's not enough, but I think that's a very good step," Gravel said.

by Alex Roslin

CHIEF HAS ACCIDENT

Chief John Kitchen of Waswanipi was taken into police custody the morning of July 21 after a van he was driving went off the highway near the Band Council office and local grocery store.

Kitchen was taken by Waswanipi police to Chibougamau for a breathalyzer. Sources said he registered over the legal alcohol limit.

The Quebec prosecutor's office in Amos is now studying whether to lay drinking-and-driving charges.

Three passengers were in the vehicle at the time of the accident, which occurred just outside the Waswanipi boundary at around 4 a.m. No one was injured. Soon after, local police happened upon the scene. The next day, the van was hauled out of the ditch as local residents watched.

Kitchen was reluctant to discuss the incident.

"That's personal," he said. "That's Waswanipi's problem, not the whole nation's problem."

He said that in other cases of impaired driving and lesser traffic violations, local residents have gotten off with just a warning. "I believe everybody should be treated equally."

He said the incident will be discussed at Waswanipi's next general assembly.

"There is a lesson to be learned," said Kitchen—"not to drink and drive. Everybody does it. Kids do it, adults do it. As a leader, you have to give an example...

"But it's not that simple to be a leader."

The incident occurred not long after the Chief announced a new bylaw to crack down on drug and alcohol-related offenses. Waswanipi households were informed of the bylaw through a community-wide mailing and a message on the local TV channel.

A prosecutor won't review the case until Sept. 5, said attorney Catherine Sirois of the Amos prosecutors' office, which has jurisdiction over James Bay. She said no prosecutor was available for cases in James Bay during July and August. The prosecutor will take one to two months to decide if charges will be laid.

—*Alex Roslin*

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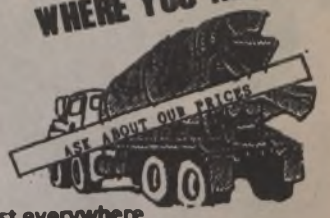

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U.S. GOOSE HUNT BANNED FOR 1995

Canada and the States are moving to ban sport hunting of geese in the Atlantic Flyway. The U.S. has gone ahead with the ban for this year's season. It wasn't known at press time whether Canada had already done so.

The ban was discussed at the recent Canada Goose Meeting, which took place as part of the Migratory Bird Convention.

Geese that come into the Eastern James Bay Cree Territory are mainly from the Mid-Atlantic Flyway. We also get a few more from the North Atlantic, Tennessee and Mississippi Valley flyways. These are all part of the Atlantic Flyway system. The topic under discussion was the decline of migratory geese using the Atlantic Flyway System. This meeting was a little different from previous meetings.

You might remember a story in the May 12 issue of *The Nation* about an employee of the Canadian Wildlife Service shoving and pulling the hair of the Chair of the Mushkegowuk Council as she tried to enter the Migratory Bird Convention negotiations.

The bad publicity may be the reason why some Chiefs were invited to the latest meeting on the Convention between the U.S. and Canada.

The Chiefs and other Aboriginal representatives were informed by the Canadian feds that they were there to observe only.

It was the be-quiet-and-watch-us-work attitude on the part of the feds that some representatives complained about. Many Native Nations have felt since this Convention will affect their livelihood and rights, they should be allowed to participate.

by William Nicholls

The main points affecting geese and the Crees can be summed up in a few sentences. About 10 or so years ago, there were an estimated 1 million breeding pairs in the eastern side of the James Bay Cree Territory. Today there are only about 300,000. It is like this elsewhere in the Atlantic Flyway system so the U.S. proposed that there be a ban on sport hunters for the U.S. and Canada for at least one year on migratory geese using the Atlantic Flyway System. Subsistence hunting, such as Cree hunters practice, would be allowed. Sport hunters would be allowed to shoot resident geese, but only in certain areas. Resident geese are those that stay in the same area all year.

The recommendation was passed at the Canada Goose Committee Meeting.

Attending for the Grand Council of the Crees was Vice Grand Chief Blacksmith. He missed the first day and didn't attend the feds' briefing on how to act appropriately and sit quietly. Blacksmith was anything but quiet and his comments made it into one of the progress reports. Blacksmith blamed the decrease on blatant degradation of the environment. The degradation was caused by dams, reservoirs, covering and destroying of nesting sites and food sources, new access roads and the 500 square kilometers of clearcutting each year. Blacksmith, however, welcomed the attitude taken towards allowing subsistence hunting by the Migratory Bird Convention.

NATIVE YOUTH CONVERGE ON WASWANIPI

Waswanipi is hosting the first-ever gathering of First Nations youth from across Quebec Aug. 15 to17.

The gathering is expected to draw 300 youth from across the province. They will be joined by Elders and speakers from across Canada.

The speakers will include filmmaker Alanis Obomsawin, athlete Waneek Hornmiller, Elders Robbie and Sally Matthew, Jonathan Mianskum of the White Tail Singers and Vancouver black activist Terry Simmins, who will speak about racism.

Also on the agenda are workshops, education sessions and "a lot of social activities," according to Waswanipi Youth Chief Glen Cooper, who came up with the idea for the gathering.

"We're trying to be as general as possible and hope the youth will take the helm because this has never been done before. We want to hit all the issues," said Glen.

"The idea has been around for a long time but it has never been successfully attempted."

Initial funding came from the local and regional youth councils, and more money came in later from the entities and outside governments. The youth are still fundraising; only about half the costs have been covered so far.

For more info call (819) 753-2890.

—Alex Roslin

MOHAWK POT PLOWED

Kanehsatake's lush fields of dope are no more. After several days of controversy about the marijuana last month, Mohawk police and the Sûreté du Québec moved in on the weed and plowed it under.

The plants were apparently being grown by Kanehsatake residents for sale to the Hell's Angels in St-Hyacinthe. Police haven't laid any charges.

Some 25,000 plants were destroyed in half a dozen large fields just weeks before they were mature enough for smoking purposes. The plants were on land owned by Indian Affairs.

Traditional Mohawks say Grand Chief Jerry Peltier and police were aware of the

briefs continued on page 9

Cree School Board

POST-SECONDARY GRADUATES 1995

On behalf of the Cree School Board, parents, teachers and relatives, we wish to extend congratulations to each and everyone of our Post-Secondary Graduates of 1995. ***Message to the students:*** *A job well done which deserves special recognition from the Cree Nation! This is one of the first steps into your future dreams and goals.* ***CONGRATULATIONS!***

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BLACKSMITH, Kitty	*Social Science*
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WEAPENICAPPO, Ena	*Sec. School Diploma*

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THE CREE SCHOOL BOARD

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continued from page 7

dope cultivation for months, but did nothing. One TV news crew filmed what was said to be a field full of marijuana plants within eyesight of Peltier's house. Some of the dope-growers reportedly admitted to other Mohawks that they had paid off the police to keep quiet.

Walter David Jr., a Longhouse member in Kanehsatake, said the federal government probably knew about the dope since it operates an addiction treatment centre in Kanehsatake. Workers there must have heard about the dope-growing from young people passing through the centre, he said.

Two months ago, David hand-delivered a written complaint about the problem to the council. Nothing was done until the media got ahold of the news in July.

Peltier did not respond to *The Nation*'s request for comment.

David said his biggest concern was for the youth who were reportedly paid $100 a night to help guard the fields. Some have dropped out of school and others were pressured to sell drugs at school, he said.

"A lot of people say grass is harmless but what really did it was the use of our youth," he said. "A lot of people are really concerned about the youth working these fields. Where it touches our youth it crosses a very important line. That's a generation we cannot waste."

—Alex Roslin

Army run off Native land

Camp Ipperwash has finally been returned to Native hands after being expropriated by the federal government 53 years ago.

Severan dozen members of the Kettle and Stony Point band had set up camps on the land, which was being used by the army for small-arms practice.

In late July, a band member crashed a school bus through the large door of the base's drill hall, then rammed a military jeep that had pulled up from behind.

Other Native people then occupied surrounding army buildings and set up a barricade. The action forced the last of about 50 military police to pull out of Camp Ipperwash, located on Lake Huron about 45 km northeast of Sarnia.

Ottawa expropriated 1,100 hectares of land from the band during World War II for military use. In 1980, the federal government agreed to pay $2.5 million in compensation and promised to give the land back when it was no longer needed.

The military finally agreed to vacate the base on Aug. 16, but that apparently was not soon enough for band members.

"The action to chase the military off the land was intended to be exactly like what the military did to our ancestors—throw them off the land," said Tom Bressette, Chief of the band, in a news article.

A feast was held to celebrate the return of the land to the band.

—Nation staff

Achievement awards in Mtl

The National Aboriginal Achievement Awards swung through Montreal in July. Receptions were held across the country last month to launch the nomination process for next year's awards, which are being held in Winnipeg on April 10.

The awards recognize outstanding achievement in 14 categories: lifetime achievement, youth, arts, business, education, law, media, medicine, social and health services, science and sports.

The deadline for nominations is October 30. Grand Chief Matthew Coon Come is one of the 17 jury members.

The awards are organized by the Canadian Native Arts Foundation (tel.: 416-588-3941), which was established in 1985 by Mohawk conductor and composer John Kim Bell.

The foundation has awarded over $3.5 million to 700 Native youth across Canada.

—Nation staff

Australia goes Native

An Aboriginal woman is probably going to be Australia's next and last head of state. Lois O'Donoghue, chair of the Aboriginal and Torres Strait Islander Commission, is the candidate favoured for the job of governor-general.

Prime Minister Paul Keating is due to reveal within weeks who will succeed the present governor-general, whose term as the Queen's representative expires in February. If O'Donoghue is chosen, she will probably be Australia's last governor-general because the government wants to turn the country into a republic.

—Nation staff

No charges in abuse cases

Horrendous stories of sexual and physical abuse have been uncovered at the Sir Joseph Bernier residential school in Chesterfield Inlet, but the RCMP says no charges will be laid.

The NWT government and RCMP launched separate investigations of the abuse. Police looked into 150 allegations of physical abuse and 86 complaints of sexual abuse at the school, which was run by the Catholic Church for the federal government.

One of the complainants is Jack Anawak, Liberal MP for Nunatsiaq.

Police decided not to lay charges because some of the alleged offenders are too old or have died, but the complainants say justice must still be done. The incidents allegedly occurred between 1952 and 1969.

—Nation staff

MEMORIES OF THE CREE FUR BRIGADE

ON JULY 18 two Waswanipi youth set out to follow the path of their ancestors. They planned to follow the canoe route used for many generations of Waswanipi Crees. Their guide was David Diamond, an experienced trapper and the father of one of the boys. The group set out in two canoes...

BY ALEX ROSLIN

It was to be 30 kilometres of paddling in moderately rough waters, a couple of portages and a bit of rain at the beginning. This was the first time the boys had taken such a long trip and it was a good lesson for them in paddling.

The party was composed of David's son, Mahicans, and Marvin Diamond. They were later joined by Michel Reid—all three teenagers are cousins.

The first day out, the group stopped at "On top of the rapids" Rapids on the Nottaway River. There, they got some fishing in.

The mouth of Matagami Lake was the next stop. This is where Marvin had the chance to see the island where his mother, Daisy Diamond, was born. She still has not had a chance to see it for herself.

The group continued onward to the Canet River, where the family has a camp. The next day, after a portage, it was on to Gull Lake. This is where they were joined by Michel Reid. The group skipped two lakes of the Waswanipi River because of heavy currents and rapids.

They continued up the Waswanipi River, stopping at the place called, "A lot of bugs," just off the Iserhoff Road where there used to be an old camp site.

On July 27, the party made it to Waswanipi Post, where they were greeted by family members.

For Mahicans, 17, that's the point when he really started to think about the generations that had followed this route before.

"It was a nice welcome," said Mahicans (his name means "Little Wolf"). "That's when I really thought about it. My dad was telling me he done that when he was young, how his grandfather used to do it. It's pretty mind-blowing to think it's being going on for so long."

It was also a chance for Mahicans to see his dad, from whom he was separated at age 2. He saw him only eight years later and now goes to visit him on his trapline for 10 days twice a year. He now lives in the Eastern Townships.

"It's nice being with nature. There's not a road or telephone pole in site. It's good to get a break from all that kind of stuff," he said, adding that he also went on the trip to learn about his heritage.

"It was a good trip," he said. "I enjoyed myself very much. It was a good workout."

The workout was one of the reasons Marvin, 13, wanted to go—"to make a little bit of muscles."

Also, it was "for learning about my uncles and learning about the bush," he said. What did he learn? "I learned to always row on one side. If you don't you get crooked."

Afterwards, was he tired? "Just a little bit," said Marvin.

Is he going to become a trapper? "I'm becoming everything that there is to learn in the bush."

Marvin and Mahicans both say they want to go again next year. Unfortunately, we couldn't reach Michel or David Diamond to ask them about their experiences.

David went to university for a couple of years, then passed on the big city life to go live in the bush. He has stayed there ever since. For 13 years he has tended the W53 trapline, north of Matagami, where he has been mostly by himself.

"All he (David) had was his canoe," said Sydney Ottereyes, who came up with the idea for the trip. "For him, this experience was what he went through 13 years ago. But he did it alone; he didn't have a partner."

Sydney, who is Marvin's dad, wanted the boys to witness something of the old ways themselves.

"We had told them their forefathers used to paddle all the way to Waswanipi, spend two or three months there, and then head back to their traplines. And you wouldn't see them again all year," he said.

"We're just doing this to experiment and see how they would like it, for them to see what their grandfathers went through."

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CREE EEYOU ASTCHEE COMMISSION

OBJECTIVE AND PROCESS

The election in the Province of Quebec of a government whose fundamental goal is the separation of Quebec from Canada raises serious issues regarding the status and rights of the James Bay Crees - Eeyou.

The Cree Eeyou Astchee Commission is mandated to provide the Cree people and others with a timely opportunity to express their opinions and concerns on any aspects of this context, including Cree rights, Cree institutions, our way of life, the environment, and our relationship with our lands, waters and resources.

The Commissioners will meet with Cree Elders, youth, women, hunters and trappers, and Cree organizations in their homes, gathering places, classrooms, hunting camps to ensure a consultative process that is consistent with Cree values, traditions and practices. The work of the Commission will be undertaken in a grassroots manner throughout the Cree territory.

In order to facilitate access to the Commission for the media, non-Crees and other aboriginal peoples, the Commission will hold a national hearing or hearings towards the end of the process.

CREE EEYOU ASTCHEE COMMISSION ON THE FUTURE OF THE CREE NATION

TERMS OF REFERENCE

The Cree Nation (Eeyou) in accordance with the wishes of its People and Leadership shall proceed with the following:

1. To consult the Cree people on the status and rights of the Cree Nation, throughout the Cree Territory including in all Cree communities and in Cree camps, traplines and gathering places.

2. The purpose of the Commission will be to inform and hear from Eeyou in regard to matters relating to the position of the Cree Nation, its relationship to Aboriginal and other governments and, in particular the current debate in Quebec on possible secession from Canada.

3. The Commission will ensure a consultative process consistent with Cree values and will meet with Cree Elders, youth, women, hunters and trappers, and Cree organizations in their homes, gathering places, classrooms, and hunting camps.

4. In order to facilitate access for the media and non-Crees, the Commission will hold a national hearing or hearings. Submissions from non-Crees will be accepted in written form or other form at the discretion of the Commission.

5. Following its consultations, the Commission shall appear before the Cree Nation in constituent or general assembly to report on its findings and make any recommendations deemed appropriate.

6. The Commission shall establish its own Secretariat to deal with logistics, scheduling, budget administration, language and translation, recording of the process, legal and technical issues, and other related matters.

INFORMATION CONTINUED ON NEXT PAGE....

CREE EEYOU ASTCHEE COMMISSION

...INFORMATION CONTINUED FROM PREVIOUS PAGE

CREE EEYOU ASTCHEE COMMISSION COMPOSITION

INLAND "TEAM"

Co-Chair:
Romeo Saganash - *Waswanipi*

Philip Awashish - *Mistissini*

Henry Mianscum - *Mistissini*

Bertie Wapachee - *Nemaska*

(Cree territory including Nemaska, Ouje-Bougoumou, Mistissini, Waswanipi, Senneterre and camps)

COASTAL "TEAM"

Co-Chair:
Roderick Pachano - *Chisasibi*

Dianne Reid - *Waswanipi*

Lisa Petagumskum - *Whapmagoostui*

Ted Moses - *Eastmain*

James Shecapio - *Mistissini*

Robbie Matthew - *Chisasibi*

(Cree territory including Whapmagoostui, Chisasibi, Eastmain, Wemindji, Waskaganish and camps)

Inland Coordinator - *Claude Otter*
Phone (819) 753-2322
Band Office 753-2587
Fax 753-2555

Coastal Coordinator-*Mabel Herodier*
Phone (819) 855-2587
Fax 855-3247

INLAND SCHEDULE FOR AUGUST

August 3	**9:00 am** Waswanapi *(August 1-3 CTA Assembly)*
August 15	**1:30 pm** Waswanapi *(August 15-17 Aboriginal Cree and Quebec Youth Gathering)*
August 17-18	Mistissini
August 22-23	Nemaska
August 24-25	Ouje-Bougoumou
August 30	Senneterre
August 31	Waswanipi

COASTAL SCHEDULE TO BE ANNOUNCED...

SPIRITUALITY

Native tradition & CHRISTIANITY

by Victor Linklater

DURING MY time growing up on the Moose Factory First Nation reserve, I was constantly aware and reminded during most weekends of the social problems that seemed to fester and flourish in my family, as well as others on the reserve. The major factor that contributed to family and community breakdown in our small village during the 1970s was the same thing that affected most Canadian and American reservations—alcohol. During the summer months, it ran rampant all summer long.

It was not uncommon to witness physical fights, screaming verbal disputes, and woman and children openly weeping. In the winter, it was a dangerous thing to drink and walk around the village because your body was susceptible to the elements, and indeed there were horror stories in both sumnier and winter. As most intellects and professionals will tell you, self-worth and knowing who you are were two major factors that exhibited and contributed to these very heart-wrenching scenarios.

This article will hopefully delve into two religions that were embraced by this community in hopes of answering these problems as well as others.

Like other villages along the James Bay coast during the fur trade, the Crees were bombarded with new and strange spiritual leaders dressed in black apparel who talked of a god, promises, repentance and a heaven.

I interviewed three people for this article—all drawing from their vast knowledge in their respective religious beliefs. Their individual passion for life and love for a creator is reflected in the way they addressed and responded to each question I posed to them. I asked questions pertaining directly towards their creator and many questions about Native spirituality; its definition, its status in the communities, its practices, its place among the many denominations and about pre-European contact in James Bay. Questions were raised around Christianity as a legitimate creed among the Native communities.

"A lot of people in different religions missed God. It's like not seeing the forest through the trees. They were so close to the truth they didn't see him."

—Diane (Pentecostal)

Was it needed for the well-being of the Crees? Were the Crees practising pantheism? Were the Christians doing their tenet conversions under man-made movements? What was true Christianity? Did the Crees possess the ability to embrace the Holy Spirit? You have all these generic questions that seemed to assail both doctrines in a time of great change for the Crees and new world people, and this still occurs even in today's modern movements.

The three participants are all from the Moose Factory-Moosonee area. The first man, Bob, is the only practising traditional Native spiritual leader in the community. He speaks his language, raised on the land and later in the community. He is in his late thirties, single and started his journey toward attaining the title of Native spiritual leader 18 years ago, but never really fully embracing it until the 1980s.

The second man is Mervin, 34 years old. He is the pastor of the Cree gospel chapel in Moose Factory and is Cree. Mervin accepted the Lord in June of 1976. Went to bible school out west for a number of years prior to gaining his pastoral duties. He is married, has three children and preaches in Cree.

The third person is Diane, in her 40s, is a true Christian formally of the Pentecostal denomination. Presently she is completing her degree in criminology at Carleton, married with five children and has lived in Moosonee for well over 25 years.

WHO IS THE CREATOR?

The question of recognizing a creator was one that seemed to reach consensus from all three. That is, yes there is a higher power, he created all living things and along with that created man. Speaking with Bob, the Native spiritual leader, on the existence of

"The body achieves salvation through it achieving serenity, by acknowledging the spirits in the earth, wind, fire and air."

—Bob (Native spiritualist)

a creator, he proudly says the creator is a being he cannot see but that he feels his presence. He is an entity, he's within every individual, he's within the sun, the solar system, the whole universe. The grass grows every year, it grows new, the leaves grow, the rivers grow and life, like the woman, is also a creator because it creates life. The creator is in everything, it's never ending. Bob's approach is non-aggressive, he speaks with a calmness and belief within him that is somehow wise.

Mervin, the Cree gospel pastor, views it from the one document that has consumed his life and has been his life for many years, the Bible. For Mervin, the creator is God. He quotes from the Bible and even proceeds to change a word to show his point... "Jesus said I am the way, the truth and the life, no man comes unto the father and says no man comes unto the creator..." The quote ends: "...but through me."

He continues by saying we were created by God to worship and to worship him, and every human being has that choice. I say if you are not worshipping anything you are worshipping something else. It could be Native spirituality, you can worship all kinds of things. Worship means your affection is on something.

Now, could Mervin be referring to that "something else" as a wrong way? His tone of voice reflected this, using that "something else" as a metaphor for perhaps the unenlightened, the dark side, as in being blind.

Still on the issue of a creator, I invited this query for Diane to explore. A very outspoken and intelligent person, she first replied by saying the Bible says everyone was born with the spirit of God, a knowledge of God in them. He is God, God created the sun, heaven and earth. A lot of people in different religions missed God. It's like not seeing the forest through the trees. They were so close to the truth they didn't see him.

And this is what's happening in Canada and America today. Today, there are many who don't know who the true God is. They're going back to the old religions like the nature religions, druid-type ceremonies, witchcraft. You ask a Native person what is the name of your God, they'll say "gitchi manitou" which in English means Great God. That is not a name that is a title like president or vice-president. "Great God," God, Mighty God. What's his name? There is only one God, Native spirituality is worshipping the creation and not the creator.

For example, the ones who have clans—the bear clan, the turtle clan. This means something, more than belonging to a clan. There is a type of worship because you depend on that magic. There is such a worship of animals even so much so that you have astral travel and telepathy—the Natives call it spirit walking. She goes on and says they don't realize who the true God is, all animal worship is demonic. The bible says God cuts the spirit from the body. He does not allow astro travel because man is in no position to have that right now.

There is only one God and that's the one who created man. God said don't make any images of man in heaven or on earth. And this has and is happening. You look at the Egyptian ruins, gargoyles on old churches, paintings.

On Natives and God, Diane says she is very afraid for Native people right now. They are not seeing the whole religion and who it is based on, Satan. There is only one God, one truth and one spirit, and you can't have harmony from confusion. You can't have contradiction and have harmony.

SALVATION

For the pastor Mervin, salvation is knowing first and foremost that you, as a human, fall short in front of God. We sinned against God and therefore we're out of touch with him. But then again, we were created for God and you grow up in life and find there is something missing, and you turn to things to fill that void. It could be Buddhism, Hinduism, alcohol and drugs or Native spirituality. But the only way to salvation and the only one who can fill that void is God through Jesus Ohrist.

Diane's response to the question of salvation is much along the same lines as Mervin's. Saying you are a person who is made up of a physical body, you know you have a soul, everyone knows this. Somehow they know this body is not all that we are. You have something in you that feels spiritual or eternal or almost exists on its own. It couldn't be something existing through physical things like blood pumping or electrodes, it's too intelligent and has feelings that go beyond anything man could get out of a computer. Your soul soars and it can't soar without salvation. Jesus Christ is the connection to salvation. God's law said the sacrifice had to be perfect and none of us humans were. Jesus knew he had to pay the price, so in order for us to reach salvation he died on the cross.

We can see parallels with both Diane and Mervin on the way to salvation. Bob, on the other hand, viewed salvation on a much simpler, terrestrial level, referring to the number four in his beliefs. The body achieves salvation through its achieving serenity, by acknowledging the spirits in the earth, wind, fire and air. These elements are correlated with the animal, vegetable, mineral and human. There is no recognition or existence of sin or iniquity in humans, he says, arguing that if the creator is good

"For the pastor Mervin, salvation is knowing first and foremost that you, as a human, fall short in front of God."

continued on page 17

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Coming On CBC TV Maamuitaau

August 12 and 13

Educational facilitators and parents are concerned about the present realities of the education system. **Maamuitaau** explores this issue and how to improve the method of delivery to the Cree communities under the existing Cree School board.

August 19 and 20

This week on **Maamuitaau**, we look back on the relocation of the Cree people from Fort George Island to Chisasibi. Residents share their positive and negative opinions about the move. Also on the show Mina Tapiatic, an elder from Chisasibi, demonstrates sewing and talks about the dolls she has made.

Watch **Maamuitaau:**

Saturdays	06:58	SRC
Sundays	07:30	CBMT
	18:00	SRC

(subject to change)

CBC North

SPIRITUALITY...

he creates only good. He created people as good. Otherwise if it weren't good we wouldn't be here.

What Bob is implying here is that you are born without sin. Salvation is continuing to live well, respecting the earth, animals, Elders, all life on earth and passing on to the spirit world when you die.

DID CREES NEED CHRISTIANITY?

For Bob, growing up into a family where his parents practice the Christian faith was not fully enriching spiritually. He says I didn't fully understand the religion of the whiteman. There were a lot of contradictions in his practices and the way he perceived to be who he was.

Around the James Bay area, in a remote Cree settlement called Kashechewan back in 1977, I talked with Elder James Wesley and he told me the Indian people knew that the whiteman was coming even before he came.

So you could say the Crees were living just fine without the whites and their foreign religion. They co-existed with nature for thousands of years and had their own spiritual arrangement with a creator that was clearly defined. Essentially, it was this law of kindness, honesty and sharing that was taken advantage of by the Europeans.

The whites soon took the land, animals, minerals, water, etc. It was in their Bible and its teachings that the whiteman wrote of sharing and honesty. But the Native people were living it. To confirm his belief Bob asks why did Natives have all this religion, all this land? It was so green before the whiteman came, and in fact it was so clean and so nice that when they came here they called it "new." New world—it was the same age as theirs. Our ancestors knew how to keep it green.

The early Christians on the other hand regarded the Native peoples as heathens, infidels, pagans. Their motive was to divide, conquer, civilize and to save souls. Up in the James Bay area this was done by the Wesleyans, Anglicans, Jesuits and Catholics.

The first ones arrived in the 1600s along with the economic boom of the fur trade. A product of this spreading of the word was Mervin, the pastor. He conveys the scripture of sinning against God and applying it to the context of filling that void in one's life. He says he's met enough people who are also into Native spirituality who are still empty in their lives, and some have turned to Christianity. When asked about being Native and Christian, he resolves by saying their are five features to every culture; material, social, linguistic, aesthetic and religion.

For Mervin, religion is central. He adds, "But when you become a Christian it doesn't affect who you are. I'll always be an Indian. Even before I was saved, Indian was my culture and I was very proud of that, and still am. But when I became a Christian, the religion aspect changed. No longer was my culture my religion, Christianity was, but I still practice and hold onto my culture very much. In my church, I still preach in Cree."

Of the three who spoke on this issue of whether Christianity is needed by the Crees, none investigated it more than Diane. She began by saying, "The Bible says if you ever want to know what a people is look at their behaviour, look at the fruits of the spirit they call it. They appear not any different from any other nation that is without God. And this goes for the Native peoples of this land prior to the advent of the whiteman. They were divided, they had wars amongst themselves, fought for greed, land, women. Just like any other nation. The same thing happened when the Romans conquered England. Look at the Saxons? It's in history."

"The church effectively erased the traditional Cree ceremonies, using the government to assist it."

—Bob (Native spiritualist)

"I've heard Christianity being called a whiteman's religion, and I've heard them say Jesus Christ is a white man. Jesus Christ is more closely related to Native people, having come from the tribe of Shem, traditional tribe of the Semites. The three sons of Noah were: Ham, Jaffith and Shem. Jaffith became the Europeans, the people of the Arabic and Negro nations were derived from Ham, and the Shem people were the Jewish, Turkish and remnants of Orientals, Mongolians and Inuit."

Diane continues on about Jesus by saying, "Actually we're worshipping a god who really derived from a tribe that is more closely related to Native people."

I can assume that both Mervin and Diane have a consensus in saying that true Christianity hasn't been in organized religion for a long time. Mervin believes that denominations are not from God but are man-made. It shows the sinfulness, that we can't relate, we can't get along, and also reflects our failings as human beings.

FUTURE OF CHRISTIANITY & NATIVE SPIRITUALITY

Bob felt very strongly about the survival of Native spirituality in the James Bay area, but was legitimately concerned for the Cree language. He says, "You see there are Elders but they are not practising it , and to find an Elder who knows what they're talking about, that's the real thing."

Interestingly enough, Bob says a lot of the Elders are confused and were raised with the strong influence of the church in their lives. The church effectively erased the traditional Cree ceremonies, using the government to assist it. Back in the time of these Elders' youth, the church was like the government today. It had quite a strong influence over the people in most aspects of their lives.

Bob continues by saying the Elders want to keep their language at the same time. Today, a lot of the kids in the James Bay area are looking outside of the community, which is what I have done. Talking about preserving language, culture is not enough. You have to practice it, do them.

You see some of the teenagers wanting to learn about those things and wanting to travel to where these older traditions are still practised or are being revived. You'll definitely see a big movement towards Native spirituality in the next five to 10 years. Right now the movies got that thing moving, but I think more people are going to get into what I call the realism about it, a real feeling about what's happening. For the kids, it's going to be a new thing. In James Bay they are going to want to know.

But Diane sees it differently. She says, yes, she sees the push toward Native spirituality. Yes, I already see the fighting and I see it in a kind of a racial way. Religion should not be racial. Native people thought they have given Christianity a chance, it let them down.

continued on page 26

Announcement

Proposed Agenda for the

Annual General Assembly

Held in Wemindji, Quebec August 8, 9 & 10th

Tuesday August 8th, 1995

8:00 a.m. -Opening prayer
-Quorum & Chairman
-Appointment of Recording Secretaries
-Appointment of Resolutions Committee

Opening Ceremonies

-Introduction of Delegates
-Welcome Address
-Opening remarks

9:00 a.m. -Corporate Matters

Adoption of Agenda

-Adoption of Minutes and Resolutions of the 20th GCCQ Annual General Assembly and the 17th Annual General Assembly held in Waskaganish (Quebec)
-Approval of 1994-1995 Minutes & Resolutions
(1) Council/Board of CRA/GCCQ
(2) CRA/Board of Compensation
(3) Ratification and Adoptation of Financial Statements and Auditors Report of 1994-95

12:00 a.m. Lunch

1:30 p.m. -1994-95 Annual Report of the Grand Council of the Crees (of Quebec)/Cree Regional Authority

1:30 p.m. Continued
-1994-95 Annual Report of the Board of Compensation.

3:00 p.m. -Tabling of the Cree Entities Report and other Committees Report

Wednesday August 9th, 1995

8:00 a.m. -Opening Prayer
8:30 a.m. -Start
12:00 p.m. Lunch

1:30 p.m. -Grand Council of the Crees (of Quebec) Presentation

Thursday August 10th, 1995

8:00 a.m. -Opening Prayer
8:30 a.m. -Continuation of General Discussions
12:00 p.m. Lunch

1:30 p.m. -Other items (proposed by members)
-Finalization and Adoption of General Assembly Resolutions
-Site of next Annual General Assembly

Closing Ceremonies

-Deputy Grand Chief/Vice Chairman
-Grand Chief/Chairman
-Closing Prayer

End of Assembly

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I remember a story my father told me. The tale had been told before by an old man recalling his childhood to his young grandson...

"A STORY OF MY YOUTH..."

—Unsigned—

"MY DEAR YOUNG ONE," he said, "I'm going to tell you a story of my youth. Listen carefully and I'll tell you about the many hardships we had to go through... I remember my grandfather. He was a wise and great hunter. He was also a proud and kind man, and he took care of his family and the other people in his camp. Whenever big game was killed he taught us to share with the rest of the people at camp...

Every season when the leaves start to change colour the whole family including my grandparents would go upriver to our traplines as was the tradition of our people. Along the way my father and grandfather hunt for small game of birds and animals, but that particular season, small game was scarce. It was really hard to kill anything that could serve as our nourishment. As we travel along the river, we would stop to set up camp for a few days rest and to set up our nets. My father and grandfather would go in the forest in search of wild animals and birds that were essential for our survival.

Finally, we reach our destination and we set up our teepee. Our supplies were at their lowest since father and grandfather hadn't had much luck in their search of small game... As time went by and winter was upon us, we hardly had anything to eat. Every day my father would go in the forest in search of any kind of game he could find with no luck. Most of the family members were getting weaker every day. I recall seeing my grandfather looking into space in deep thought...

One morning (as my mother told me in later years), my grandfather called my father to his side and said, "My son, I have given this a lot of thought and I think it's best for your mother, your family and you, my son, to leave me here and try to reach the river. When you do, continue on until you reach the village." My father looked at my grandfather with a sad expression and said, "I will not leave you my father. You are our leader, our strength and our hope. Please don't ask us to leave you."

My grandfather looked at my father with tears in his eyes and replied, "My son, you know how much I love your mother and the rest of the family too. You've got to do as I command, leave me behind and I guarantee you will all survive and you will see my grandchildren grow up in perfect health and grace. But if you don't do as I say, we will all die for sure. So you see, my son, you have little choice, but to leave me here." My father knew it was no use arguing with my grandfather. He just had to obey and leave him behind just as he wished.

It was my mother's job to set up a teepee for my grandfather. She made it as comfortable as possible. She also chopped firewood and took it inside as much as she could and then she put a small stick beside my grandfather so he could tend to the fire. After she finished getting everything ready and having had my grandfather settled down comfortably, that's when she went over to him to say her good-byes. She fell on her knees beside him, putting her arms around his neck, and cried, remembering the many happy years she had spent with him and his wife ever since she married my father. My grandfather comforted her, saying, "Hush, my daughter, don't cry for me. You will see my grandchildren grow up because you've done what I asked of you even though it has broken your hearts, I know. Go now and be happy." My mother left him with a sad heart, but she knew this was what he wanted. Since he had been their leader they had to obey his last command even though it meant they would never see him again...

When we traveled from one place to another I usually walked beside my grandfather, but on this particular day, he didn't seem to be traveling with us. I asked my mother, "Where's grandfather? Did he go another way?" My mother replied, "Hush, little one, don't say anything, just walk."

My father usually traveled ahead of us pulling our toboggan with our few belongings. We must have traveled for two days or more, I don't quite remember, when I saw my father stop as he let go of the toboggan. Then I recall seeing him take his rifle as he started running toward the shore of the lake we were traveling on. After a few minutes we heard two shots. I yell to my mother, "Come on, I think my father killed something, hurry!" We walked as fast as we could to where we last saw my father disappear to. We saw him kneeling beside a big black furry thing. I asked my mother, "What is it? What did he kill?" Before she could answer, my father said looking at me with tears in his eyes, "Come here, my son, come and see." I went over and I could see it was a big black bear. My father said to my mother, "We'll make camp here for a few days."

My mother helped my grandmother set up our teepee. After everything was ready, my father put the bear in front of my grandmother, as was the tradition. When you kill a big game, you have to give it to an Elder as a gesture of respect... When my grandmother saw all this food in front of her, she broke down and cried. She must have thought of my grandfather and of the way they both felt whenever they saw this much food during their life together. She must have remembered my grandfather whom we left behind, so that the rest of us could survive. And we did survive.

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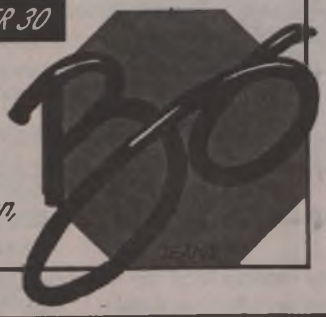

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100-BIRTHS

Congratulations to Brenda R. Wapachee and Joseph Jolly on the birth of their beautiful bundle of joy, Valerie Tanya Rose Wapachee (May 27, 95). God bless you. From your friends, Cindy C. and Agnes C. (Nemaska)

Congratulations to Kim Shecapio and Leonard Coon on the birth of their beautiful baby girl, Carrie Danielle. Best wishes from Erica and Lillian (Mist.)

Congratulation to the proud parents, Willie and Anita T., on the birth of their precious little baby boy, Felix Teddy, born on June 23, 1995. Best wishes from Philip, Emily and family Swallow (Mist.) xoxoxox

CONGRATULATIONS TO OUR dear friends Denise and Jean-Paul on the birth of their child, Luna Julie Perusse Pelchat. Luna was born on the 3rd of July 1995. Congratulations! She's a beautiful girl. From Mimie and Liette.

Congratulations to a special and sweet granddaughter and niece Nikki Baribeau who graduated from pre-kindergarten on June 20/95. We are proud of you and wish you all the best in the years to come. With love, Eva, Stephanie and Frances (Mist) xoxoxo.

101-BIRTHDAYS

We wanna wish a happy birthday to a special mother, to Pauline Geo., on June 29. Happy birthday and many more to come. Love always your husband Elmer and Elaine, Rebecca, Christopher, Gabby, Nathan, Jon.

We would like to wish a happy birthday to: our son & friend—Darryl Gilpin on June 26/95. It has been 18 wonderful years & many more to come. We love you, fr. mom & dad.

We would like to wish a happy b-day to: our brother... Darryl on June 26/95. We love you, fr. Lanny, Cecil, Preston, Kurt & sis Jenny.

This birthday wish goes out to Terry Visitor on the 13th of July. We wish you all the best of happiness. We love you so much and you'll always be special to us. With love Olivia, Terence (Wemindji) xoxoxox

Happy 4th birthday to a very special niece and cousin Marilee Kayla Neeposh on August 3, 1995 in Mistissini. Have fun on your special day and good luck on your first year in school. Love ya lots! Edna & Cherish.

I would like to wish a happy belated birthday to my cousin Bryan Bearskin (big hands) on June 3, 95. I love you and many more to come! With love, huggs and kisses from Julianna (Chisasibi).

We would like to wish a happy belated birthday to our grandpa Reggie. He was celebrating his birthday on May 15, 95. We love you very much from Julianna, Tanya, Tiffany, Adriana, Bryan(sh) and Julian (Boy) (Chisasibi)

We would like to wish a happy belated birthday to our friend Lana. She was celebrating her 14th birthday on May 18, 95. From Gracie, Julianna and Tanya (Chisasibi).

Birthday wishes going out to my cousin Jennifer H. She was celebrating her birthday on June 3, 95 and many more to come! With love always Debralee Napash (Chisasibi).

I would like to wish a happy 2nd happy to my little brother Marvin Cheezo on July 4th, 1995. I love you shorty. From your sister Mervina Cheezo (Eastmain, Quebec).

We would like to wish a happy 2nd birthday to our son Marvin Cheezo on July 4th, 1995. We love you very much from mommy & daddy Beverly & Mervin Cheezo (Eastmain, Quebec).

Wishing a happy birthday to: my one and only brother Aaron Moore who has turned 7 on July 6, 1995. Remember that I love you and I'll always be there for you, lots of hugs and kisses from your big sister Jessicah Moore; Waswanipi, P.Q.

Happy birthday to our nephew Napinoskum in Kahnawake who turns one July 21 and to our uncle Norman "Drill" who celebrates his half-century on July 20. From Caitlin & Darryl.

We would like to wish a Happy Birthday to a great father and a husband Michael Coonishish on July 27, 1995. With all our love & prayers Miranda, Clayton & Linda oxox

We would like to wish a happy birthday to our Dad Walter Bosum on July 31. From Dinah, Duane, Kamushet, Jumbo.

Special brithday wishes to our one and only son Jonathan Petawabano who will be celebrating his 6th birthday on July 14th. Happy birthday Jonathan & many more to come. Love mom & dad (Mist.)

I would like to wish a happy birthday to my husband Walter Bosum on July 31. Please "Honey" buy a Polaris not a Bombadier. Thanks Louise

Happy 10th Birthday to Sherilyn Linklater. Love from Mom, Dad, Warren & April

I would like to wish a Happy Birthday to my loving and caring mom Sarah Swallow on June 20. With love from Dolores Tomatuk (Eastmain).

I would like to wish a Happy Birthday to my special Grandma Sarah Swallow on June 20. With lots of love & kisses Kerri-anne Tomatuk.

I would like to wish a Happy Birthday to my uncle Andrew (Boogie) Swallow on June 22. Hope you have fun on your B-day but don't party too much. From your niece Kerri-anne (Eastmain).

I would like to wish a Happy Birthday to my wonderful & loving mother Sarah Swallow on June 20. With lots of love from your daugher Maryanne (Chisasibi).

Happy birthday to Sheldon on June 27 and to Geraldine on June 8. Hope you two have lots of fun! With love mom, dad, Natalie, Arita, Beatrice & Jerry (Wem.)

Happy Birthday to Elmer Geo-kish on June 16 and Happy Father's Day. We love you very much. Love always Pauline, Elaine, Rebecca, Christopher, Gabriel and Nathan Jon Geo-kish (Wem.)

I would like to wish a happy 3rd birthday to my little Nabougan Nikita Ashley Loon on July 15. Hoping you all the sunshine in the world to guide you. Love your dad Charlie.

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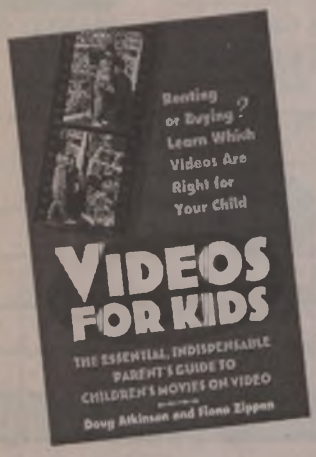
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Happy 10th Birthday to Sherilyn Linklater on July 3 and many more to come. Love & kisses from granny & grandpa (Wemindji)

We would like to wish a very special happy 2nd birthday to our son Charlot Merle Jolly on July 17, 1995 who is in Waskaganish. We love and miss you a lot. See you very soon. From your mom and dad in Nemaska.

I would like to wish a happy birthday to a very special mother in law Nancy Blacksmith in Nemaska. She will be celebrating her birthday on June 25, 1995. God bless you. With lots of love, Winnie B. in Mistissini.

I would like to wish a happy 16th birthday to my cousin, Celina Mabel on July 31st. Don't even think of partying on your birthday cause I'll tell. Ha! Ha! Ha! May all your wishes come true... to marry a rich and famous guy (Adam Oates) ha! ha! ha! Once again happy birthday and many more to come. From your favorite cousin... Dakota Jules Gunner.

There are seven days, there are seven days, there are seven days in a week. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. Happy birthday to Cindy Gilpin on August 04. With love, Darwin.

We would like to wish a happy 1st birthday to our little adorable son Jean-Paul Pepabano on June 24, 1995. We love you. Hugs and kisses. Love always, Mom, Dad, Matthew, Corrina and Nathan. Chisasibi.

I wanna wish happy birthday to Pauline House on July 30/95. Don't party too much like me. Friend always, Sally (Chis.)

I'd like to wish a happy birthday to my lil'cuz Charlot Merle and to my future aunt Joanne Caron on July 17 and 24! Also a special birthday greeting to Gregory Jolly. Don't overdo it on your birthday. From Jem (Nemaska).

I wanna wish a happy birthday to my sister Cindy Gilpin who was born on the same day I was born on August 04. Happy birthday and many more to come. With love, sis Shelley.

I wanna wish a happy birthday to my son Curtis Gull on July 25, 1995 in Waswanipi. Since it's your first birthday we will celebrate together and we will never forget. Lots of hugs and kisses. Love always, Mom. xoxoxo

---

I would like to wish a happy birthday to my baby sister Stacy Neeposh who will be 8 on June 15. I love you! xoxoxo From Cindy M.

We would like to wish a happy birthday to our beautiful daughter Sonya Amanda Mianscum on June 15 and happy first birthday to our wonderful son Elijah Sabian Beesumobeu Mianscum- June 28. We love you both. Love and hugs, Mom, Dad and Angela.

I would like to wish a happy birthday to my sweet and wonderful nephew in Waswanipi, Israel Bosum Diamond, on July 31. May your birthday be as wonderful as you are. I love you with all my heart. Love, Auntie Naomi in Ouje.

We want to wish a happy birthday to Raymond Shanush on August 14, who is in Ottawa. We love you and miss you. From your family, 89 Shabow Meskino, Eastmain.

I would like to wish happy birthday to Christine Mary Coonishish on July 9, 1995. Hope you have a great one this year. From M.E. in Mistissini. P.S. Don't party too much.

I wanna wish a happy birthday to a special friend Janie Matt. Brien on June 25. May God bless you and always. Relax and enjoy your day. From your friend at 437 Blvd. Mistissini.

I want to wish a happy 3rd birthday to my huggable little boy Darwin Gilpin on July 12. I love you so much because you're special to me. With lots of love from your mom Shelley.

We would like to wish a happy-y birthday to our Mom Gladys Matoush on July 18 and also to our cute little brother George Michael Matoush on July 15. With hugs and kisses from Nadine and Leeann.

I would like to wish a happy birthday to my aunt Pamela Gilpin on July 1. Have fun on your birthday. With love, hugs and kisses, Darwin.

We wanna wish a happy belated birthday to Curtis Ratt in Chisasibi on July 1st. With lots of hugs and kisses. From grandpa George, grandma Margaret, aunts and uncles in Eastmain.

Happy birthday to a special person in our lives, my wife, mom and grandma Margaret R. Gilpin on July 26 and many more to come. With love, husband George, your children and grandchildren.

Happy birthday to our grandsons Darwin on July 12 and Duane Shanush on July 16. Love always, Grandpa and Grandma.

We want to wish a happy birthday to Pamela on July 1, Darwin July 12, Duane July 16 and Margaret Gilpin on July 26. From the house 89 Shabow Meskino, Eastmain.

We want to wish a happy birthday to our grandma Margaret on July 26. We will always love you and lots and lots of hugs and kisses. From Darwin and Kerwin. P.S. You're getting older. Gookom.

Happy 2nd birthday to our son Wendel Kurt Blackned on August 3rd. We love you so much. Love always, Mom and dad (Flora and Kenny)

June 21st will be a special day for our adorable daughter Vanessa Loon Lebizay who will be turning 1. Happy 1st birthday. From Mom Betsy and Dad Richard. xoxoxoxo

---

Happy birthday to our daughters Shelley and Cindy on August 04 and many more to come. We'll always love you. With love, Dad, Mom sisters and brothers.

Double birthday greetings goes out to Lorna and Gertie Moses. Happy b-day to you both. From Stephanie G. P.S. Take care and have fun on your birthday.

Happy birthday to Kevin Bearskin on July 2nd. Don't party too much. From your sister Barbara and Casey in Montreal.

Happy belated birthday to Frankie on June 11. With lots of love and kisses from Mom and Dad and brothers in Eastmain.

Happy belated birthday to our cousin George Ajouksh on July 12. Hope your day was as special as you are. We love you!! From Corey, Charlene and Baby Glorianna.

Happy belated birthday to my nephew George Ajouksh on July 12. I love you so much!! Hugs and kisses. Love, Sandra. happy 2nd birthday.

I want to wish a happy birthday to Rena Gilpin who will be celebrating her b-day on August 6, 1995. I hope you have lots of fun!! From Stephanie G.

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Wishing a happy birthday to Alec Katapatuk of Waskaganish on July 24th. Love from Mom Mary, Margaret, Ronnie, Allan, Claudia, Bernadette, Lindsay, Marie and Alfred Jr.

Happy birthday to a very special friend of mine, Heather Kitchen. Hope your wishes come true on July 20th. From your best friend Layla A.

Happy 2nd birthday to my baby brother, Karim Azar on July 27. From Layla A. (your big sister) Hugs and kisses. xoxoxo

---

I would like to wish a happy birthday to a very special friend, Theresa Bosom on July 22. Hope you have a blast! P.S. Don't party too much! From your best friend Naomi Bosum in Ouje-Bougoumou!

Happy birthday to our son Claude on July 17. From Mom and Dad, brothers in Eastmain, Quebec.

We wanna wish a happy birthday to our number 1 mom and grandma Dinah Agnes Loon on June 22. From Betsy and granddaughter Vanessa (Sneezy) xoxoxox.

To a very special mom Mary S.B. I would like to wish you a happy birthday on June 29. Love always, Joy S.B. from Ojay.

I would like to wish a happy birthday to my nephew Roger Steven Shecapio Neeposh on June 17. Wishing you all the best on your 3rd birthday and many more to come. Love always from your aunt C.M. N. (Mistissini).

I want to wish a happy 83rd birthday to my dad Jossie Kitchen on July the 7th. Hope you'll have a lot of fun on your special day that's as special as you are. With love, daughter Emma and Abel Happyjack.

I want to wish a happy birthday to my friend Evelyn Dixon on July the 16th and many more to come. Hope you will have a lot of fun on your birthday. From your friend always, Josephine Happyjack.

Birthday wishes going out to two very special members of our family, our sister Sarah on July 29, 1995 and our dear father Sinclair who will be 83 on July 30th. With love, from Fred, Don, Dorothy, Trevor, Bryan and Tania.

To our older brother Phil Moses who always got to stay up later than us, was the first to learn how to drive and pass his driver's test. You even got your first car before us, but just remember this, you're gonna hit 40 before us. On August 12, we hope you'll have a happy birthday from Kathy and Anthony.

Special birthday wish going out to my sister Erica Swallow on July 30, 1995. Do me a favor sis, don't party at all! From Lillian.

On August 12, 1973 our first born son, Philip Moses took his first breaths. You were a blessing and a source of great joy then and you still are today. We're proud of you and we love you. Happy birthday, love, Mom and Dad.

Happy birthday to my daddy Philip Moses who is working in Waskaganish for the summer. I wanted to take the plane to see you because I'm only 1 and can travel for free, but mommy won't let me fly alone. So have a happy birthday anyway and I'll see you next week. Love, Justin. XO

A birthday wish going out to a very special friend Elsie Neeposh on July 22, 1995. Thanks for being such an understanding friend. Have a nice birthday and don't do anything I wouldn't do. From Lillian (Mist.)

We want to wish a happy birthday to our dad William Moar on August 2, 1995. The just man walketh in his integrity: his children are blessed after him. Prov. 20:7 We love you so much, dad! fr. Natacha, Nathan and Naman Moar. (Nemaska)

A very special birthday wish goes out to my friend Pumba on August 21. Hope you enjoy your special day. Love, Tamoone. xoxoxo. P.S. Don't forget I will always be there for you. Love you....

I would like to wish a very happy 18th birthday to Ernest Nakogee on August 8. Hope you enjoy your special day! Love, CM

A belated birthday wish going out to Angie Robin who celebrated her birthday on July 6. Today and always may beauty, love and joy be the gifts that are

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Happy 5th birthday to our special daughter Trisha Gunner on August 7. May all your wishes come true. Love always, Mom and Dad.

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yours. love always, Mom, Dad and you brother Gary Lee.

Happy birthday to you Happy birthday to you, happy birthday Trisha, happy birthday to you. Hugs and kisses, your bro, Nigel.

A happy belated birthday to my lovely wife Helen on July 17. I will always love you... You're the best that came into my life. I love you honey. From your husband Jimmy. xoxoxoxo

I would like to wish a happy birthday to my favorite grandma in the world Ena Happyjack on August 2. From your granddaughter Erica Happyjack. Don't party too much! Love you!

Happy birthday to my loving honeybun Betsy on August 11 and many more to come. Don't drink on your b-day. Keep hangin' there. Love you always. From your husband Billy the Man.

Happy birthday to Brittany Icebound-Gull who will be 2 years old! on august 21. All our best. Katalines, Emily, Eric and Elda Gull. Lots of hugs and kisses.

A birthday wish going out to our special brother Ronnie. He will be celebrating his 21st birthday on August 14. With lots of love. From all your sisters and brothers (Chisasibi)

We would like to wish a very happy birthday to a special husband and father. We hope you know how much you are loved! Have fun on your special day (August 2). Love, Deb, Shannon and Boodoo. Yoohoo! From me too (the baby along the way)

A belated birthday wish going out to our lovely mother on July 17. Getting older but you're getting wiser! "Always we have a chair for you in the smallest parlor in the world, to wit, our hearts." We love you. xoxoxox

I want to wish a happy 2nd birthday to my baby sister, Boodoo (Charlene). I hope you enjoy being the baby of the family for a few more weeks. Then you'll be a big sister too like me. I love you! From Shannon. From Mommy and daddy too.

Birthday greetings to our brother Donovan on July 28. We hope you'll have a wild time. Love, Reg, Nian

Happy birthday to our sons Warren on August 1st and Jordan on August 10. happy B-day and many more to come. we love you very much. Hugs and kisses from Mom and Dad, Phyllis, Phillip and Norman. Happy birthday to my friend Stephane Blackned on August 10. From Jordan K.

Birthday greetings going out to a very special person in my life, Gracie S. Bearskin. She will be celebrating her birthday on August 22. I wish you all the best and don't party too much. From your best friend who really misses you. Friend always, Cynthia (Nemaska) P.S. Take care! I miss you very much and hope to see you soon!! Oh! I've already received your letter. Peace, girl.

Wishing a happy 29th birthday to Donna Steven in Waskaganish. Wishing you the best on your b-day on August 24. From Matthew and Sandra in Waswanipi.

We would like to wish a happy birthday to our friend Maureen Rupert on July 26 in Chisasibi. Hope you enjoy your birthday. Take care. from your buddies in Chisasibi. Guess who?

I'd like to wish a belated birthday to my friend Elizabeth Lameboy. It was on June 30. Hoping you had fun celebrating your day in Montreal! Friend always, Shirley.

Birthday wishes going out to my loving mother Maria on August 17 and to my sister Rita on August 18. Hope all your wishes come true for you both! Love, Shirley. Oh! almost forgot Happy birthday mooshoosh chisk. on august 23.

This very special birthday wish is going to Gordon who will be celebrating his big day on July 10th. Hope you have the nicest birthday and thanks for showing that you care. From me.

Happy birthday to my honey on July 30, 1995. I love you very much!!! From Eric.

We wanna wish our father, Thomas Mayappo, a happy birthday on July 31st. We love ya very much although we don't show it that much. You'll always be special to us! From Jeffrey, Diane, Robbie and Archie.

I wanna wish my husband Thomas Mayappo a very happy birthday on July 31st. Although I can't give you anything for your birthday, I know you appreciate my love more than anything in this world. From your wife Mary M.M.

I just wanted to wish a happy birthday to my brother Denis Bosum on July 28. I don't know how old you are but I know that you are a real annoying person sometimes!!! Have a nice day. from Sis Rachel B.

We want to wish the boboys Corey and Cayce Mark-Stewart a very happy birthday on August 5th, 1995. We also want you to have a good time at McDonalds. From Mr. and Mrs. Lindy Mark-Stewart.

I would like to wish a happy 1st birthday to my doomaquin Tina Jane on July 20th. Happy birthday and many more to come. With love and prayers, Gordon.

Through these past few weeks I've gotten to know and grow fond of a special person. This person is my aunt Alice Iserhoff. My dear aunt, always remember that you're always thought of and loved. Happy birthday! Love, Christine P. (P.S. Guy-ja-ga-nooj)

Birthday greetings going out to a special boy Bruno B. who will be turning 4 on July 10 and many more to come. We love you so much!! Good luck in school this fall Bruno and listen!! Love, Grandma and aunties Eva, Stephanie and Frances. Mistissini. xoxoxoxo

Happy birthday to a special and loving dad and grandpa Isaiah Pet who will be 82 on July 13. Relax on your birthday and just enjoy yourself. Hope everything goes well with you and no more hard work for you because you're getting older not younger. With love, Eva, Stephanie, Frances, Mary, Sonia, Nikki, Bruno and Little Jo. We love you so much!!! xoxoxoxo.

Special birthday greeting going out to Gordon Stanley on July 10th, Patrick Robert on July 17th, Tina Jane on July 20th and of course to Celina Mabel on July 31st. From Kitty and DJ

Happy 1st birthday bros. To Corey and Cayce Mark-Stewart. From big sister that loves you both xoxoxo Maxine.

I love you, you love me. We're a happy family with a great big hug and a kiss from me to you. Won't you say you love me too. Happy birthday dad and many more to come. From your brat... Dakota Jules Gunner.

I'd like to wish someone special in my life a birthday wish! Happy 3rd birthday Grace and may your special day be as special as you are. With all my love and kisses. Mom (Bella) Little sis (Cheyenne) and Josie

Happy birthday to Abraham Sealhunter on July 31. You'll be three years old. How about a haircut for your birthday. Love from grandma Nellie.

Best wishes goes out to our uncle Lindy and cousin Georgette now our aunt Georgette on their wedding day on August 5. From your birthday nephews. P.S. Thanks for choosing our birthday for you wedding day. Love, Corey and Cayce Mark-Stewart.

Happy 2nd birthday to our beautiful daughter Kataleen "Damagish" Webb. We love you more than words can ever say. Mom and dad & your baby sister.

102-WEDDINGS

I would like to send my wedding congratulations to my relative Priscilla and her husband Wallace House on their wedding which took place on June 28, 1995. Sorry I couldn't make it for the special occasion! From Diane M. in Eastmain.

Congratulations!!! going to Ernest and Priscilla. Their wedding day was on July 21. Wishing you both the best! Have a wonderful married life and have lots of babies. I'm proud of you bro and keep up the good work! Love, Christine C.

Best wishes goes out to Lindy and Georgette Mark-Stewart on their wedding day on August 5. from Liane, Redfern, Maxine and the Boboys.

103-ANNIVERSARIES

Happy 14th anniversary to Matthew and Beatrice Ratt on July 31st. 14 years together. Aren't you tired of each other. Ha! Ha! (Just kidding) Happy anniversary and God bless you both. From your baby sister.

We would like to wish our brother Calvin and his wife Annie Blacksmith a happy first anniversary on the 9th of July. We hope both of you have a wonderful time on this memorable day. We wish you guys all the best in life and may God richly bless you in the years to come. And to Roberta, Hey curly! we miss you and we hope someday you'll come and visit in Nemaska. We love you little girl. With all our love, Fawn, Joshua and Caitlin.

A happy 32nd anniversary to our parents, Luke and Gertie Diamond on July 17th. We love you very much. from Linda, Marcella, Victor, Pat, Sarah, Steve and your granddaughter Corrina Diamond. xoxoxoxo

I want to wish a happy 10th anniversary to my husband (Malcolm) on August 1. I will always love you. Fr. Caroline.

To my mom and dad. Happy 10th anniversary on August 1. It's been 10 short years, I still have my pink dress I wore on your wedding. I love you both so much. Love always Angelina.

On August 17th will be a special day for my parents Maria and Harry Scipio they will be celebrating 41 years of their lives together. Thank you both very much for your love and understanding. Love always, Shirley. xoxoxox

Happy 1st anniversary to my friend Jenny and her lovey-dovey Marcel Happyjack on August 12. Marcel, don't forget to take her on a honeymoon to OJ and Jen, a fishing gear set makes perfect 1st anniversary gift! from Rachel E. Bye!

CLASSIFIEDS

We wanna wish Murray and Jane Gilpin in Eastmain, a 7th wedding anniversary on July 22, 1995. from Mary, Thomas Mayappo and Family. 3 years ago on July 10th, 1992 our friends Claude and Sophie Gull got married. And today we'd like to wish them a very happy anniversary. And please stay away from the beer cans. From your pals, J&D. & A&L Husky (Mist.)

Happy 1st anniversary to a gorgeous couple, Guylain and Kathleen Simard, who got married last summer on July 16. Best wishes to you. May your love for each other grow daily, weeks, months, years and centuries. from Monica T. Nicole. (Nem.)

Happy 1st anniversary to Kathy and Charlo in Mistissini on July 2/95. From Pauline House and Sally Pepabano (Chis.)

I would like to say happy 7th anniversary to my hubby Murray Gilpin on July 22, 1995. From Jane. P.S. You're the only one for me.

Happy belated 32nd anniversary to our special and loving parents, Norman and Anna Grant which was on July 1st, "95." Lots of love, your children, Tommy, Eva, Brenda, Caroline, Michael, Kyla and grandchildren.

We want to wish a happy 10th anniversary to Marlene and Thomas Katapatuk of Waskaganish on August 7th. From Mary, Margaret and the boys, Claudia, Lindy and girls, Georgette, Rusty and boys, Bernadette, Alfred and Alfred Jr.

300-PERSONALS

I just wanna say I love you very much to my boyfriend. I know you doubt my love sometimes because I've hurt you and didn't mean to. You are a very special person to me and you will always stay that way. I love the way you are with me. I love your kisses, your smile and everything about you. I know you told me you loved me but I just need to hear it from you again when you finish reading this! I love you! From D.

I would like to say hi to two handsome guys, Anthony and George Hester, in Waskaganish. We wish we could see you guys. Hope we meet each other someday. From your two secret admirers in Chisasibi. Luv U!!

From Julliet to Romeo. Yeah, nice talking to you on the radio during the goosebreak. Sure we'll keep in touch. Oh, I forgot your phone number that's why I couldn't call you. Here's my address: E. Wapachee, Nemaska, Que, Box 128, J0Y 3B0.

"Ouje-Bougoumou number 1" I would like to congratulate the people of Ouje-Bougoumou. Wishing them the best of luck! The community of Ouje-Bougoumou is getting bigger and beautiful, keep up the good work! From Ouje-Bougoumou's number 1 fan.

Happy Father's Day to our Dad Roger in Eastmain. We love you. from your four sons in Eastmain.

Going away to college in mid-August and like to say a big see ya! to April Moar, Leigh-Ann Gates, Joanne Pash and Lena Bates. Take care buuuddies, peace! I give two thumbs up to my loving father, Jimmy Neacappo "Pepper," whom I adore and love with all of my heart. Plus an extra special "I love you" to my boyfriend Darryl Spencer. I'm going to miss all of you. Especially you Darryl! from Mimie (Chisasibi)

500-MISC.

Donna and I would like to express our sincere appreciation to the people of Waskaganish for your genuine warmth, hospitality and friendship. Thanks for the best four years of our lives. Dondus, meegwetch Nii-Chay-Esh. Au revoir.

Special thanks going out to all the people who showed their love and sympathy for the loss of our loved one Teddy Larry Swallow on May 19, 1995. May God bless you all. With love and prayers, Swallow family.

Congratulations to our son Patrick Forward on graduating this year from mom, dad, bros and sis.

Михась: Congratulations on your job! Приїждай, пошукаймо дівок.

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CULTURE

SPIRITUALITY...

continued from page 17

But is it Native religion itself that has caused people to stop drinking? A lot of people said they went to the Elders who used to drink and talked, and they stopped drinking. This sounds like Christianity. Sounds like the stories of Christianity. Was it truly their religion—the sweatlodges, the dancing that finally brought them together to finally lean on each other for the first time in history? Because Native people as a whole were not used to sitting down and talking emotions, they find this very hard to do, very difficult. Is it really the Native religion or is it that they started to care for one another? You see, they think it's Native religion that's doing this, but in fact, it was the Native religion that was doing the cohesive uniting, bringing them together to one place at one time.

But if you take a religion like Native religion which professes that no sin exists, are you really doing your child a favour by teaching them that there is no right or wrong? Is it alright to maybe ruin someone else's life in his learning process?

To Diane, this whole movement toward Native spirituality is in the Bible. It's just another religion whose approach to life is based on pantheistic beliefs. She goes on to mention the fact that so many Natives were scared off from Christianity because of its man-made aspects which come across as aggressive and wrong.

The young pastor Mervin says we're fighting a losing battle here. "I don't want to sound pessimistic, I really find it tough that people are going to continue," he says.

"I know people were turning to Native spirituality in the last few years, but yet, people have been neglecting the other side, our language. A lot of people claim that they're into Native spirituality, but yet don't know the language. They don't care to learn it. I see young people probably getting more confused because they're not really getting that fulfilment out of it. If I may use this phrase, 'I'm proud to be an Indian by race, but more proud to be a Christian by grace.' I call myself an Indian Christian."

...

In interviewing these people, I found a unique approach to each one's beliefs. Their strength in their words came across in their presence. Most certainly, agnostics would be swayed to think and persuaded otherwise in their own existence. It seemed odd and awkward perhaps to ask these people, whom I've known and grown up with, for an interview on an aspect of life that is their centre. In the words of Bob, Native spirituality is not a religion but a way of life.

In the James Bay area, I see these two religions at their throats at times, and this is a product of the man-made side of religion. There were good points made from both convictions. There were some obscure and some unequivocal aspects on the question surrounding a higher power, history and culture.

And so this life goes on. There are so many people both lost in earthly and heavenly doctrines. There are so many lost in man-made goodness or man-made badness, or are these really the same?

What is life? Good question. Well, based on these two religions, one makes it quite simple, so simple in fact that we completely miss the true meaning and become consumed in believing through sight. The other one makes it as simple as breathing the air, drinking the water and listening with your mind-ears.

It was a joy to talk of the unseen and seen from aspects of these religions or ways of life. These friends were both insightful in their knowledge and gracious in their time.

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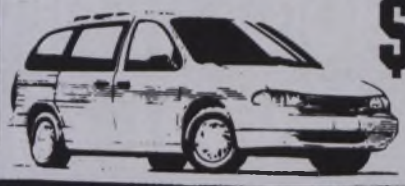

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